

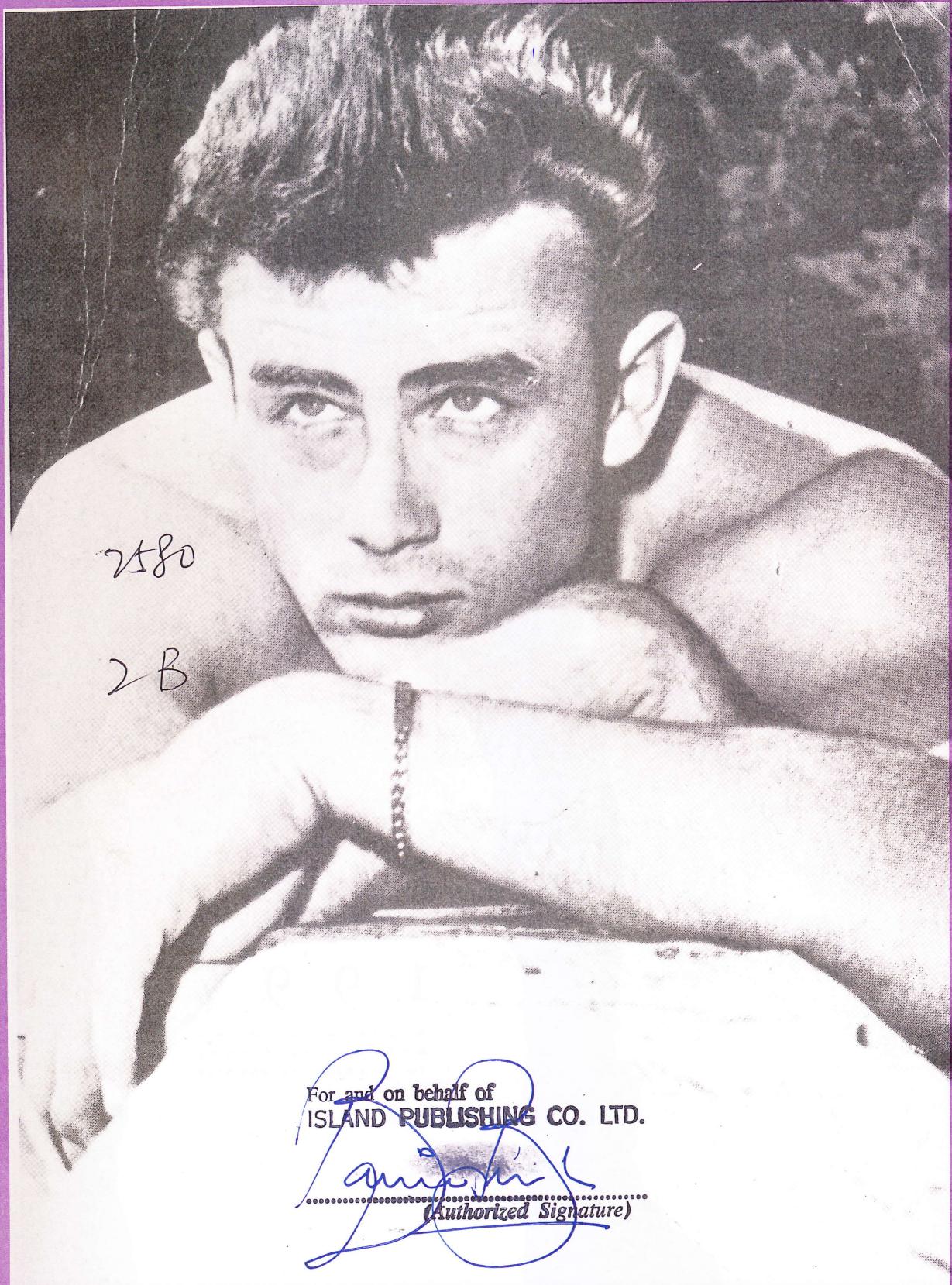
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CONTACTS

接觸雜誌

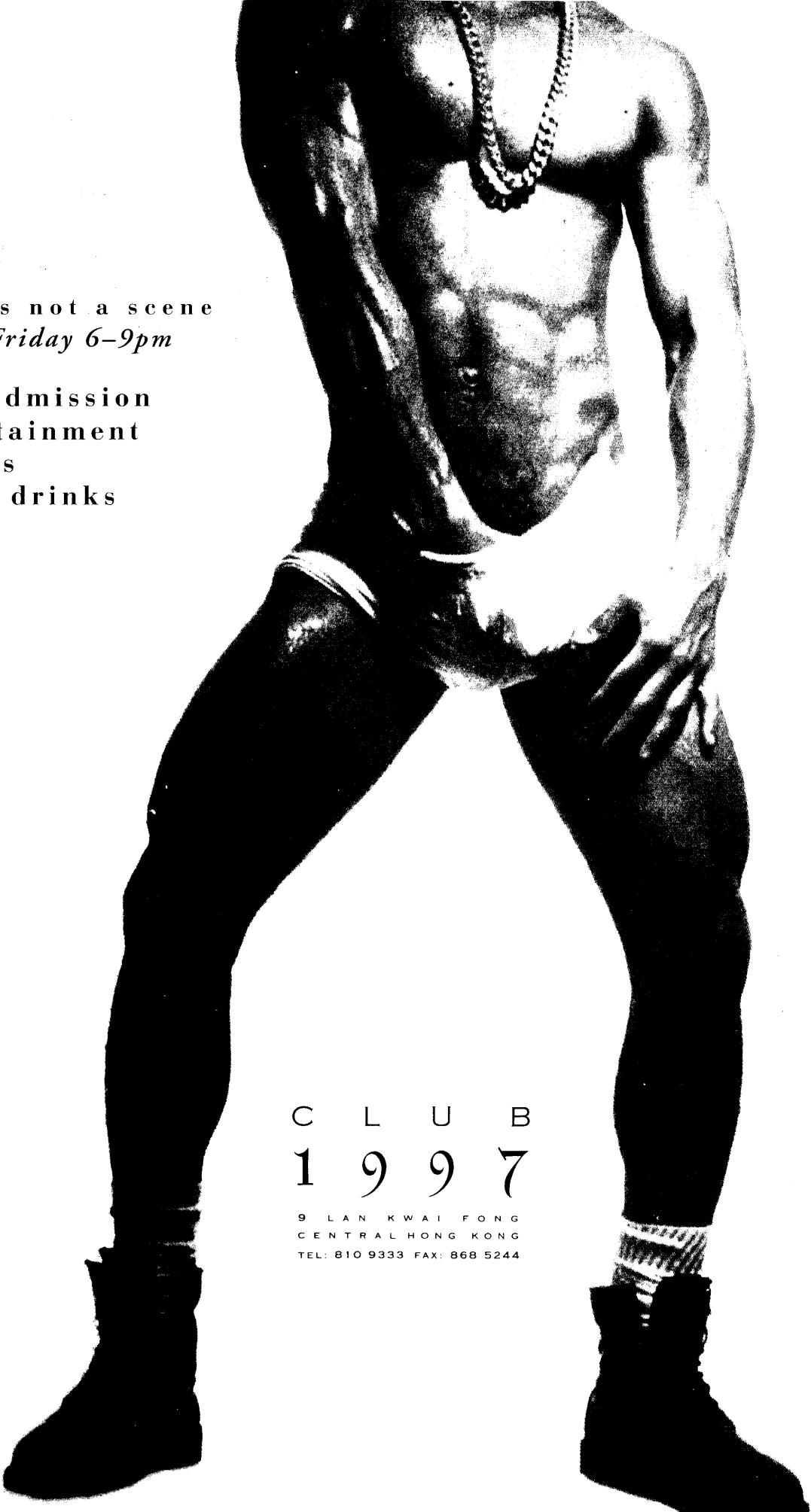
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January – Feburary 1995

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The do-gooders are out in force again! Late December saw another chance for those wannabe politicians from the District Boards to get into the limelight, if only for a fleeting moment.

Most people realise and accept the need to protect young people from lewd or obscene material, be that on TV, in films, magazines or newspapers. The problem is: who decides and more importantly how, what is indecent or obscene? (It is important to remember we are talking here about young people and not children)

The General Association of the New Territories Newspaper Dealers pointed out in an interview with a local newspaper that there are no clear guidelines to define indecency or obscenity. Publishers walk an agonisingly unclear, and an increasingly thin path between decent and indecent. Many are unable to decide whether an individual publication would violate the law. Take for example the advert on the inside cover of this issue, in most countries, (UK, Germany, and the other E.C countries, USA or Australia) it is hardly likely to raise an eyebrow, let alone anything else. Here in Hong Kong it was classed as indecent.

District Board Members would like to take even more draconian measures. Only 60, out of a possible 346 members, bothered to attend a specially convened meeting to discuss the matter. With something akin to frenzy they made their demands: to lock up all 'indecent' books and comics so that young people could not get access to them or sold only at designated bookshops.

The Government is, apparently, taking the view that it must do nothing that infringes on freedom of expression or access to information. The issue will be discussed at a March meeting of Legco. If the general public are allowed to make representations this would be a great step forward for freedom of expression and access.

The Gay Community could tell legislators what we really want: Now that, we think, would be something worth hearing!

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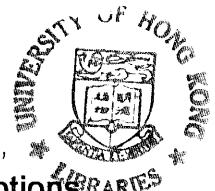
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愛情條款



春去冬來，花開花謝，是自然界定的律，就算現今化學是多先進，都不可以改變這個恆久不變的規律。

但除了大自然有它的一套，人本身都會為自己定下一些條款，比喻何時起床，上班前是否要喝一杯香濃咖啡，又可能是要做晨操，不要看輕這些小事，只要忘記幹其中一事，可能會令到他們整天坐立不安。

自然界有它們的定律，人生活上亦有他們的節奏，但愛情是否也雖要用條款來規限呢？愛情是否應該沒有任何限制，毫無保留地去愛，才可以發揮愛的真義呢？個中答案只有當事人才曉得了。

李兆林今天限特別，平日下班後會立即回家，但今天，今天他不想，他真的不想回家，他到酒吧喝酒，李兆林希望可以在這裏停留一個晚上，如今的他只想喝酒，讓酒精麻醉自己。他自己亦明白醉只可以維持短暫的時間，他不介意，他只希望可以在這裏停留十二小時，他不想回家，他不想回家見自己喜歡的男人。

這件事發生於二年前的一個晚上，那晚原先約了朋友吃飯，但他們臨時取消，自己又沒有其它事做，便到桑拿。可能這便是緣份吧，在桑拿，我認識了千葉，他的全名是千葉真。他十足十是個日本人，一舉手一投足都帶著日本人的色彩，千葉並不十分英俊，但有一種很親切的感覺，其他人會很樂意地去和他交往，或許我亦是這個原因才跟他發展成為伴侶吧。

千葉所以會在香港，是由於日本的總公司派他到香港的分公司做事，為期三年，這些事在日本公司是

十分普遍。

經過差不多半年的交往，有一晚在千葉的家他對我說：「兆林，想不想跟我一起住呀？」

我並不驚奇他會說這番話，我實在有點惱他為什麼這樣遲才說，我不知多希望每天下班後可以跟他一起，就算什麼也不做，見見他也是開心的。

我假裝毫不在乎的樣子說：「為什麼要一起住呀？現在不好嗎！你有你的生活方式，我有我的，大家一星期見兩三天不好嗎。有要緊的事可以用電話商量，不知為什麼要一起住，這樣煩。」

我知我這樣說，他多多少少也會不高興，但我想跟他開個玩笑。



千葉不相信他所聽到的「跟我一起生活不好嗎？每天下班我們也可以一起，就算沒事做見見到對方也好，你不想每天都見我嗎？」

我不想令他傷心「千葉對不起，我只是跟你開玩笑。我當然希望跟你一起住，每天都可以見你。」

千葉聽後露出滿意的笑容，但一剎間他面上出現困惑的神情。

「千葉，有什麼不對嗎？我先前只是跟你開玩笑，現在不是答應了跟你一起生活嗎。你不高興呀！」我繼續說「是不是我先前開你玩

笑，所以你現在要戲弄我呀！」

千葉限認真地說：「兆林，你答應跟我一起生活，我怎會不高興呢。開心還來不切呢。正一小心眼。但我怕對你不公平。」

「什麼不公平呀。」

「你是知道的，我只有三年的合約，合約到期，假如公司認為我要調回總公司，我便一定要離開香港返

回日本，假如是這樣，我和你便要分開了。所以我說對你不太公平。」

「就算他們不續約，你不可以自己在香港找工作嗎。」

「兆林，香港始終不是我的家。我真正的家在日本，我雖然愛你，但我亦我愛的父母家人。如你不在我身邊，你不知我是多想念我的父母朋友，不知他們在日本做什麼。」

「千葉，我很高興你這樣坦白。我想我雖要重新考慮清楚才能答覆你，是否跟你一起住。」

「兆林，不用急，考慮清楚才答覆我吧。我知道我很自私，只想你跟我渡過這三年。」

我沒有說有何話，便離開了千葉的家。

回到住所，腦海中只想著千葉的一番說話。雖然我很高興他的坦白，但我還是不能接受這個條件，他要來便來，要走便走，當我李兆林是什麼人呀。我也有我的尊嚴，我不是一頭狗。我寧願放棄他，也不會接受這個條件。嘴是硬，但心是軟的。

幾天後，千葉約我吃午飯，我一口

便答應了，看我這個人幾濃泡，只要千葉一個電話，我便立即去，我不是哈巴狗是什麼。

「兆林，送給你的。」

我接過「為什麼送禮物給我。」

「送禮物給自己喜歡的人也要說理由嗎？看看喜不喜歡。」

原來是一對一色一樣的指環，是銀的，很便緻，中間讓了一棵小小的鑽石。我很喜歡，我知道是什麼意思。

「兆林，不喜歡嗎。你不試試是否合適。」

我還是沒有任何行動，其實我已經考慮清楚他的條件，三年便三年吧。只要這三年我們是相愛的，又可雖理會三年後的事，在心裏我已經答應了他的條件了。

「兆林，你不喜歡嗎。假如你不喜歡我便送給其他人的了。」

他真的太豈有此理了「千葉，我很喜歡，但我希望你給我戴上。」就這樣我們便一起生活。跟千葉生活的確是一種樂趣，沒有一天是白過的，他帶給我的歡樂是無限的。我對他的愛與日俱增，但心裏總是害怕那一天的到臨。

轉眼間，我們一起生活已經有二年多了。

今天我請了半天假，因為今日是千葉的生辰，我要為他準備晚飯，送給他的禮物是個雙龍爭珠的水晶擺設，他一定會喜歡的。

差十分鐘便到七時了，我點起洋燭，等他回來。他回來了，手上還拿著些東西，可能是同事送給他的生日禮物。

我抱著他「千葉，生日快樂。」

他笑著說：「多謝你，兆林。有你在生邊，每一日都過得快樂。」

我擁抱著他不放「千葉，你估我今年送什麼禮物給你。」

「什麼禮物我也喜歡。」

「我要你估我送什麼禮物給你。」

「好吧。是一對雙龍爭珠的水晶擺設。」

「一定是關百泉這個諸事公說給你知的，是不？」

「他也是無心說漏了口吧。不要惱他，他也是好人。」

「今天是你的生日，你說什麼我也會依你，我們先吃飯吧。」

「兆林，我有說話跟你說。」

「吃完才說吧，飯菜都涼了。」

吃完飯後，千葉說幫我洗碗，但我不肯「今天是你的生日，就由我做吧。我已經準備好水，你先洗澡吧。」

千葉輕輕吻我一下便進去洗澡。

我擁著他坐坐沙發上，我喜歡這樣做。

「兆林，我有話要跟你話，來坐在這裏。」

「這樣說不行嗎。」



他扳起面孔，我至怕他這個表情，唯有照他的說話端端正正地坐。

「兆林，今天公司說要提早調我回總公司。」

「什麼，要調你回日本。不是說三年約嗎？為什麼要提早？」

在剎那間，我不知道要做什麼，我只用力地抱著千葉哭泣。

「兆林，不要這樣吧。冷靜點，聽我解釋。」

他試圖把我推開，但我死力地抱著他，他沒有再推開我，任我伏在他的胸膛。

他摸著我的頭髮說：「兆林，當初你跟我生活前不是已經說好，我會

除時離開香港嗎。你不是答應了我的條件我們才會一起生活嗎。」

「是，是我李兆林應承了你的條件，我是不會反意的。但你說是三年，現在只不過兩年，為什麼他們要提早調你回日本，這不公平。」

「兆林，早走遲走都是要走。不要傷心，何況今次提早調我回日本的主要原因，是因為他們認為我工作表現皆，而日本剛剛有一個空缺很適合我，所以便有如此決定。」

我知道我縱然反對他也會返日本，我唯一可以做的是在他離開香港前令到大家都有一個美好的回憶。

明天千葉便要離開我了。「那，何時回日本。」

「今個月尾。」

「今天已經是二十，十天後你便要離開香港，千葉可不可以延遲一個月才返日本。」

「兆林，這不是旅行，不可以你說何時離去便何時，況且我已經答應公司月尾便返日本。」

「千葉，你真的這樣自私，說走便走，你一點也不留戀香港嗎。你不愛我嗎？你不可以為我留下嗎？」

「對不起，兆林。我知我是自私，我不是不愛你，但我也愛我的家人，愛我的工作，縱是愛你，我也不可能為你放棄工作及父母家人。請願諒我我的自私。就讓我們好好地渡過這十天吧，兆林。」

明天千葉便要返回日本，我沒有勇氣面對他，見到他只會令我更加傷感，我要在這酒吧逗留直至千葉離開香港。

「酒保，再來一杯威士忌，要雙份。」



Eire

Leading Irish lesbian activist Suzy Byrne was beaten in a Dublin street in October by attackers who shouted anti-lesbian slurs. She attributed the incident to her discussion of gay issues a week earlier on a TV talk show. (Capital Gay)

Holland

Dutch immigration officers Nov. 14th deported around 90 male-to-female transsexual prostitutes back to Ecuador, Colombia, the Dominican Republic and Brazil, according to the Internet Euro-Queer mailing list. Amsterdam police blamed the prostitutes for a rash of fights, thefts and disturbances of the peace. "We do not want this sort here just at the time we are trying to make prostitution into an ordinary business," the police's media spokesman said. "There have been many complaints about fights breaking out when a customer finds out he's dealing with a man. The transsexuals are also aggressive to female prostitutes."

Israel

The Supreme Court has handed Israel's gay community a major victory in a landmark ruling recognizing same-sex couples. The 50-page decision forces the national airline El Al to grant the partner of flight attendant Jonathan Danilevitz the same annual free tickets and other benefits given to husbands and wives of heterosexual employees. Gay rights activists said the ruling would have widespread significance in Israel, which remains a relatively conservative society on homosexuality. (AP)

Sweden

At 1pm on January 5, 1995, eight lesbian and gay couples registered their partnerships at Stadshuset (City Hall) in Stockholm. They were first couples to do so after the Swedish Partnership Law came into force on January 1, 1995. The couples celebrated in the City Hall yard. Afterwards there was a procession to "Huset", The Swedish Federation for Gay and Lesbian Rights in Stockholm.

U.K

FAREWELL Humphry Berkeley, the former Conservative MP for Lancaster, who died on 15th November aged 68. Berkeley piloted the first Homosexual Law Reform Bill through the Commons in 1966. The bill passed by 57 votes but was killed by the occurrence of a General Election shortly afterwards, at which he lost his seat. He later stood unsuccessfully as both a Labour and a Social Democrat candidate. A gay man whose memory we should honour.

USA

Although Navratilova possesses American citizenship, she is admired and loved by many Czech fans. She supports numerous non-profit groups and charitable causes, and will remain a symbol of the fight against communism and a national heroine for the people back home in the Czech Republic. ... Martina Navratilova spent Christmas with her parents in the small town of Revnice near Prague for the first time since 1973. She can be sure that people in the Czech Republic will always love her, as all tennis fans do all over the world. (Czech News).

In the silence of darkness there are stars and hope.
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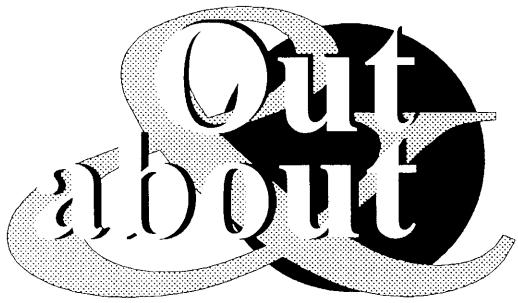
- ✿ 愛滋病毒抗體測試
- ✿ 援助基金
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HONG KONG AIDS FOUNDATION
熱線電話 AIDS Helpline 513 0513



Yes!

Petticoat Lane finally received its licence on 23rd December, just in time to celebrate Christmas & New Year. "What a lovely present, said Nichole!" The small but friendly bar is Hong Kong Island's latest place to meet friends in a warm and welcoming atmosphere.

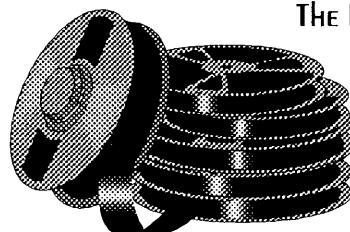
Members Connection shop (not the Karaoke lounge) has now closed. Readers will recall that it wasn't all that well placed (it was in a basement) for easy access

10% Club's new phone number is 2314 8726. The phone line is staffed on Wednesday evenings from 7.30 until 9.30. At other times there is a recorded message, available 24 hours a day.

H2O used to have a well known sauna in Causeway Bay. The same management team have now opened an 'entertainment' bar. The new place is very much into Karaoke with lots of small tables, a bit too close together to enjoy any intimate conversations. But then who goes to Karaoke bars for the chat?

Yeah, Sure

Lessons A One-Man Musical about Life. This fast-pace (sic), musical extravaganza is a journey through life—tracing different characters feelings about love, sex, abuse, homosexuality, and friendship. Usings (sic) some flashy Broadway songs mixed in with lesser known West End fare, Celek moves from the teachings of childhood to the lessons of adult life. Celek is fast becomming (sic) a man-about townso you know is (sic) going to be great. (from a flyer advertising a Fringe Club production)



THE LESBIAN & GAY FILM FESTIVAL GETS UNDER WAY FROM THE 3RD -21 FEBRUARY. TICKETS ARE ON SALE NOW. AS TICKETS SEEM TO GET SNAPPED UP VERY QUICKLY WE SUGGEST YOU BUY NOW TO AVOID BEING DISAPPOINTED. WRITE AND LET US KNOW WHAT YOU THOUGHT OF THE FESTIVAL AND WHAT FILMS YOU SAW. WE'LL PASS YOUR COMMENTS, WITHOUT GIVING NAMES, SO THAT THE ORGANISERS KNOW WHAT KIND OF FILMS LESBIANS & GAYS LIKE.

Quote of the Month

*There's a boy across the river
With a bottom like a peach.
Alas! I cannot swim.*

Ancient Indian Lament

Macau

Thanks to the reader who sent the letter about the gay scene in Macau. Unfortunately you forgot to enclose the material. Let us have it when you can, we will be pleased to share it with our readers.

恭

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Kung Hei Fat Choy

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Splash

Mens Connection New Boutique for fashionable men's underwear (Calvin Klein and the like) plus a few more interesting bits and pieces. 1/F Wan Fung Building 245-251, Lockhart Road, Wan Chai Tel: 2588 1296

Nudes Nudes Nudes

Lookout for an exhibition of original erotic drawings at Club 64, 12-14 Wing Wah Lane, off D'Aguilar Street, Lan Kwai Fong, Central from 7th-28th February. Mandy Boursicot, the artist, promised "all items will be reasonable priced to make them unique Valentine's gifts for your lover or yourself". Your invitation to the opening party is enclosed.

We love getting your letters and cards. But we will only print them when they have your name, address & phone number. Anonymity can be requested. We reserve the right to edit all letters.

March 1995

Masturbation

Healthy?

By Danny Wong

Recently there have been a number of articles on both radio and TV, here and in America about masturbation and fantasising. We looked at whether it normal to masturbate and fantasise. Masturbation begins, according to most doctors, soon after birth. It creates enjoyable feelings, leads to self-discovery, and soothes the infant.

Masturbation is not really so different from touching other parts of the body. Most of us love to have our backs scratched or our heads stroked. Our genitals are very responsive, too. Many people continue to masturbate throughout life to relieve sexual tension or just to enjoy their own bodies. Masturbation is an almost universal behaviour in humans and it also is very common among other mammals.

Despite myths and fallacies that have developed over the years regarding masturbation's supposed ill effects on physical and mental health, it is a normal sexual activity; indeed it is a useful means of developing one's sensual capacities. Mental health professionals only discourage its practice when it becomes the sole outlet despite ready availability of other outlets or when it is accompanied by excessive feelings of disgust, shame or guilt.

A variety of religious zealots from Eastern sects to St. Augustine have historically frowned upon masturbation because they believed that renouncing desires of the flesh would lead to higher spiritual and intellectual states.

Judeo-Christian views on the importance of procreation also have added to the stigma, but this is beginning to change. Medical advances in the last 100 years have improved mortality and increased the average life span to the extent that contraception is now a much more important societal goal than procreation. Thus, sexual alternatives such as masturbation are no longer counter-productive.

In addition, recent research has pointed

to the widespread occurrence of masturbation and demonstrated its role in helping people overcome sexual problems. Organised religion, while slow to catch up, is beginning to come around and at least the more liberal denominations are questioning their traditional negative sanctions.

Fantasies are normal and healthy. The desire to view nude pictures is also typical

"I think it (masturbation) is part of sexuality ... it should be taught"

Doctor Elders

behaviour especially for men. It falls in the same category as fantasising about other lovers. Fantasies provide a safe release valve for natural feelings that may not stop just because a person is in a relationship. The desire to fantasise does not usually indicate trouble in the relationship. In fact, allowing each other the luxury of fantasy and perhaps sharing those fantasies can help safeguard a relationship.

Both masturbation and viewing nude pictures are common sexual activities. However, if you find yourself usually preferring a solitary form of sexual stimulation to interacting with your partner, it might be wise to seek counselling. Counselling also can assist in working out religious conflicts if they continue to be a source of shame.

However it is still taboo among even senior government officials in some countries to mention masturbation in public. At a recent AIDS conference in the USA, a member of the Society for the Psychological Study of Social Issues told U.S. Surgeon General Jocelyn Elders he masturbated and asked her what the prospects were for "a more explicit discussion and promotion of masturbation" as a means

of avoiding AIDS. Doctor Elders replied "As per your specific question in regard to masturbation, I think that is something that is a part of human sexuality and it's a part of something that perhaps should be taught." Dr. Elders said on NBC's "Today" show in December. "I was really talking about teaching children about, you know, that nothing terrible will happen to them if they play with themselves. I was talking about information" She went on to say "I was saying we need to address all issues related to sexuality and teach our children what's normal behaviour, not teach them masturbation "that's not something you need to teach anybody." When President Clinton found out what Doctor Elders had said he sacked her from her post of Surgeon-General.

In Hong Kong a leading psychiatrist, Dr. Ng Man Lun said recently that masturbation ought to be taught as part of sexual education in schools. "If people are hesitant, feel guilty or afraid of masturbation...they may try casual sex. Proper teaching of masturbation is one way of reducing AIDS", he said

Not everyone agrees with this statement. An anonymous writer to the Eastern Express, leaning heavily on the fact that she is both a teacher and a mother said the thought of teaching her own child masturbation was sickening and she was frightened that her daughter (who is just 18 months old) might tell her relatives when they visited.

Anthony Lawrence writing in the Eastern Express Weekend 24-25th December said "How strange all this emphasis on sex education. I should have thought that a 10 minute talk (illustrated with drawings) on the techniques and procedures were the only requirements. Such information is badly needed".

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COME



By Parvez Sharma

FROM



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SHADOW



Prejudice is a word that stinks, yet many people have made this the case with homosexuality, especially women's sexuality. Women in India, caught up in a male-dominated, patriarchal set-up, have a host of labels ready-made for their confinement if they choose to express their sexual preferences - and if she shares her sexual space with another woman she becomes persona non grata, a member of India's most invisible minority. To be able to breathe her meagre bit of air the only option often left is to step into the nearest closet.

Though the issue of lesbianism is a historical reality in India, it is still talked about in whispers. Lesbian invisibility being the norm, even in most gay movements, instances of lesbian voices being heard are few and sporadic. The "Sakhi Collective" based in Delhi is trying to dismantle the walls of silence that surround lesbians and have tried to demystify lesbian myths and voiced their protest at being excluded from all feminist agenda.

Thirty-three-year-old Giti Thadani, former national table tennis player and founder of Sakhi, has done pioneering research to prove that lesbianism is as Indian as khadi and not a Western import. Says Thadani, "The expression of women's sexuality has always been threatening for the male, and this is reflected in the patriarchal ambivalence towards women, which propagates stereotypes of the Madonna/whore or even Siti/kali. In spite of this, wherever there is a temple tradition, we see very overt lesbian manifestations in the architecture."

Thadani's work, spanning many years, has resulted in her discovery of strongly lesbian traditions in matrilineal family structures, through Hindu manifestations of goddesses, the Shakti cult and even the Karmasutra, as well as the Sufi and Nayika traditions. And lesbian traditions, though very much a part of Islamic society, have not received as much attention as the tra-

dition of male homosexuality within Islam.

Stereotypes are steadily disappearing and voices are being heard for the first time. Devika is an articulate, 33-year-old feminist, working for social causes in Delhi. Her assertion is provocative, but refreshing: "For me, being a lesbian is a matter of political choice." Devika is symptomatic of a new trend in the lesbian movement and her abhorrence of heterosexual relationships stems from the power equations that govern them: "Patriarchy has subjugated women over the centuries." The growth of Devika's lesbian identity has been parallel to her increased consciousness of feminist issues.

Despite the invisibility and the threat of oppression, which compels most lesbians to hide their real identities, a lesbian couple living together comes as a real surprise. Rohini, a 30-year-old marketing executive, and Meenakshi, a 36-year-old exporter have been living together in the heart of Delhi for almost a year, cocking a snook at the establishment. For Rohini it is her second live-in relationship, but Meenakshi, a divorcee, is discovering her lesbian identity for the first time. On meeting the couple, you are immediately struck by their infectious joie-de-vivre, and indefatigable spirit. "It gets really tough," says Rohini, who had a hard time warding off family pressure to get married. "The questions are endless. And the sick male psyche automatically assumes that since you are single you are available."

For both, their freedom to talk, to touch, is empowering. They reason that owing to total invisibility, living together is perhaps easier for a lesbian couple than for two gay men sharing space. But the price they pay is high, for vicarious male desire will not let a single woman be. Marriages of convenience, they feel, can't really work out, because gay people are then merely appropriating the heterosexual myth of marriage. Rohini's stand is clear. "Female-female bonding is important. We should share that energy. We can't let men trample that space."

The issues that confront a lesbian are serious. The most apparent is society's refusal to acknowledge their existence. Feelings of guilt and alienation become intrinsic to growing up, both for lesbians and gay men. The pressure to marry is very high, as single woman is looked down upon. Says Devika, "Even popular culture always sells the heterosexual myth. Hindi films do laud the concept of *dotsi* between

men but women are always shown as enemies."

Aparna, a 30-year-old marketing executive with a leading Calcutta firm, was along with Thadani, responsible for giving birth to the Sakhi movement. "When I was young, I was always very sure of my being attracted to women but never had a name for the emotion myself. I could never understand why being a simpering coquette is attractive to the male ego." Aparna showed remarkable courage and left her family to strike out for herself when she was only seventeen. It was only in America, where she went for higher studies, that she was first confronted with real lesbians - women who were comfortable with their sexuality. The gay rights movement started after the Stonewall riots in 1969 and it is ironical that Aparna and her lover were accosted 50 yards from Stonewall Inn, in West village - the heart of American gaydom. "Homophobia is a very visible thing out there, but here it works in more devious ways." The point they make is that it hurts both ways.

Mita is a young lesbian working with an NGO with a feminist agenda in Delhi. She thinks there are two broad schools of thought connected to the issue - one would favour lesbians coming out and declaring themselves as in the West and the other would prefer to go slow, more careful of the language and strategies to be adopted. Says Aparna: "My lesbianism is an extension of my feminist commitments, and my feminist commitment comes from my lesbianism." Her emergence from the cocoon, which happened abroad, was greatly influenced by writers such as Virginia Woolf (and her letters to Vita Sackville West), Simone de Beauvoir and Gertrude Stein.

The lesbian issue came up for discussion at the 1994 National Conference of Womens' Movements in India. Two days were devoted to a discussion of sexuality and many, inspired by outspoken lesbians, described their same-sex experiences. That lesbianism is not a Western aberration was obvious in the way many rural and tribal women openly expressed their sexual identity. A small group of leftists opposed it as "unnatural" initially, but finally came round to the majority view. A resolution was passed saying that every woman has the right to choose her sexuality.

Contrary to popular opinion Vilasini, 26, a sociologist and a lesbian living in Calcutta, believes that the Gay Rights movement has enough common ground for both gay men and lesbians. "But we also have

to realise that many of our concerns are different. As lesbians we don't just confront homophobia but misogyny too."

A whole cult of positivism is creeping into the yet nascent Indian lesbian movement. Says Aparna, "My advice to young lesbians is not to crumble under pressure. You have to go through the process of struggle and self-doubt. Believe in yourself - you are not a bad human being just because you have sex with a woman. Believe me, the rewards at the end have to be good."

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台北 舞台劇 ——同志 光陰



在台北以同性戀為題材的舞台劇演出並不多，但每年總會有一兩個作品，探討一下同性戀這個題目。

九四年九月在台北頗負盛名的誠品書店所舉辦的「九四男男女女新文化」算是有始以來最俱規模的活動，集合表演、舞蹈、影片、書藉和座談等形式。

「同志光陰」是臨界點劇團參加是次活動演出的作品，臨界是以小劇場起家，至今也有數年。當「同志光陰」推出後，反應出乎熱烈，原只有二場的演出，加演了三個月近三十場仍欲罷不能，甚至有朋友致電到劇團詢問：「聖誕後是否繼續演出？」

究竟是什麼因素使這個只有七十分鐘的小品劇如此受到觀眾的青

昧？來看的又是那些人呢？「同志光陰」這劇可以說全沒對白，除開始及結尾時有一個男子及一名HIV帶菌者的獨白外，其它部份完全以身體語言現出。

導演的想法是：「同性戀，這個主題，與其用文字或語言來探討，倒不如直接訴諸於視覺，觀眾可以自行解讀自己對同性戀的文化觀。」在開始時，一個平頭裝，年約二十四、五的男人穿著內衣、褲坐在一張椅子上，慢慢開始自言自語似的深刻剖析自己的慾望、苦悶，甚至不能接納自己焦躁與不安；以及自己喜歡的事情，最後在無法滿足於現實中對男人的慾望，而以自慰來滿足了一個男人和另一個男人之間完全交合的奇妙想法。

結束前他還不忘調侃自己一番，故意作態的表現情慾——用手指在大腿上騷來騷去，口中不時發出死鴨般的哦喲聲。似乎提出一個問題，「情慾在同性戀中是扮演什麼角色？」或同志之間的「性愛」是一個儀式，或是想完成自我的認同？前段獨白的演出毫不做作，十分自然。

自慰那一幕更是驚心動魄，一名女觀眾更則著面不敢看，有些男觀眾則看得面紅耳赤，也有許多人此時的瞳孔放得大大的，想看清楚究竟發生什麼事。

接下來由幾段劇情組合而成，同性戀的妻子和情人之間的糾葛開始，一直到女同志的世界算是把同志們可能在現實世界中所能遇到的

情形都逐一提及。

這一部以身體動作為主，但並不是舞蹈，卻又令人感受到身體在舞台上的律動與美感，音樂成功的搭配，實在功不可沒。

導演並無刻意描述正確的「同性戀」觀，而是提供了一副活生生的場景使觀眾可以投射出自己的想法。並在開放、包容的態度下，把同性戀這個事實接納於心中，而非將「同性戀」視為異類而投以同情、關心、或排斥。同性戀也是人，人不應因本身的性取向而被別人奪去個人尊嚴。

在台灣，比較常見的同性戀文藝作品中，基本上脫離不了將「同性戀」視為異類或次文化，藉此強調其特殊性而成為文藝商品的售賣點。

他們將同性戀者分隔後，即使再投以更多關心、愛心，但這些都是假象，人為什麼要去分等級？為什麼要強調同性戀族群的特殊性之後才來談同性戀的文化？

「同志光陰」使人耳目一新的地方是在整個作品中並不宣教，不說教，直接由人的內心世界出發，而觀眾可以由被動的觀賞，較容易接受主動的詮釋，也許這個作品可以不斷演下去的原因之一，是觀眾可以找到自己個人的觀點，藉以完成自主的看法。

根據劇團的負責人表示，在開演時的數場，男觀眾約佔九成，但接下男女觀眾人數的比例已差不多。大多數的觀眾是朋友介紹的。

在台北這個消費快速的社會價值系統中，這樣情形實在難能可貴。

當然一個作品是不可能沒有缺點的，在劇中段落與段落之間的銜接就有爭議的地方，但這劇出自於一個小型又沒有經費補助的情況，而導演及演員能有如此的配搭，這個缺點是可以原諒的。

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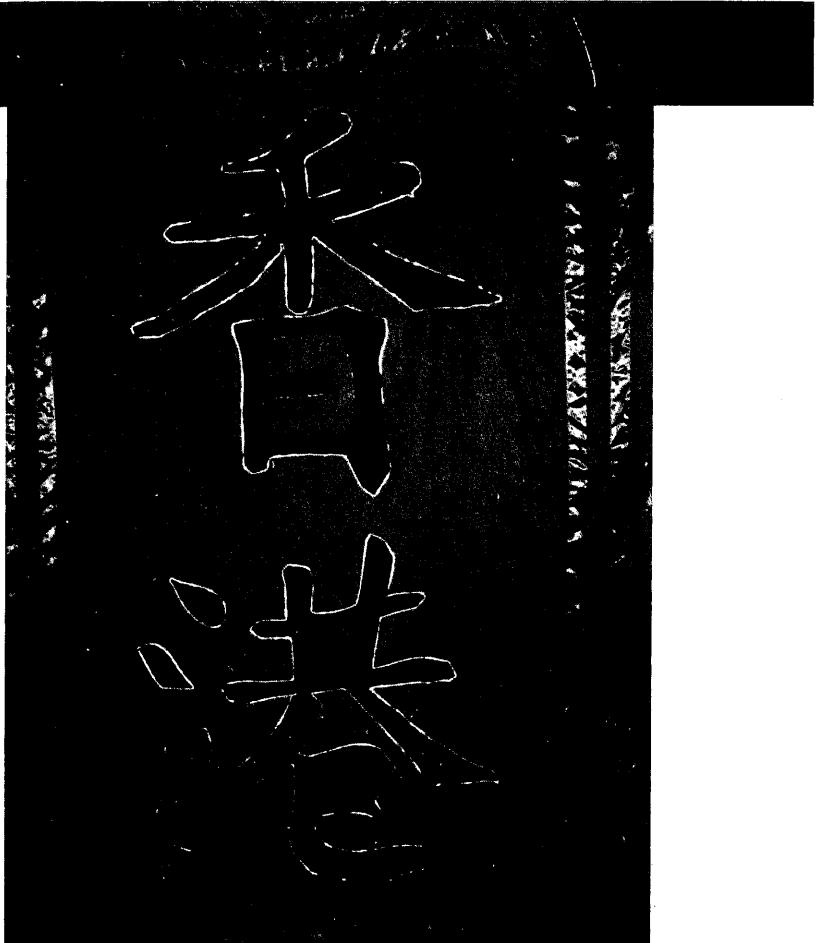
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Photos By Contacts Magazine

Words by Janie Rowe & Barrie Brandon

The Hong Kong AIDS Memorial Quilt Project (The Quilt) is the Hong Kong branch of the International NAMES Project. Originated in San Francisco in 1987, the Quilt began as one person's reaction to the loss of so many friends to AIDS. Today there are branches of the NAMES Project all over the world and the thousands of panels which have been made have been displayed in many countries. It has been widely acclaimed as one of the most effective means of promoting a greater understanding of the nature of the virus and inspiring compassion for those who have died of AIDS.

The Quilt is a magnificent collection of hand made remembrance panels by friends, family and lovers of people who have died of AIDS, or by others who have been touched by the effect of AIDS on society.

Making a Quilt can not only be a cathartic experience, it also serves as a unique memorial. Messages incorporated into the panels are often thanking the person who has died for touching the lives of others so deeply and for the beautiful memories that they have left behind. Very often, the Quilt is a celebration of the lives of excep-

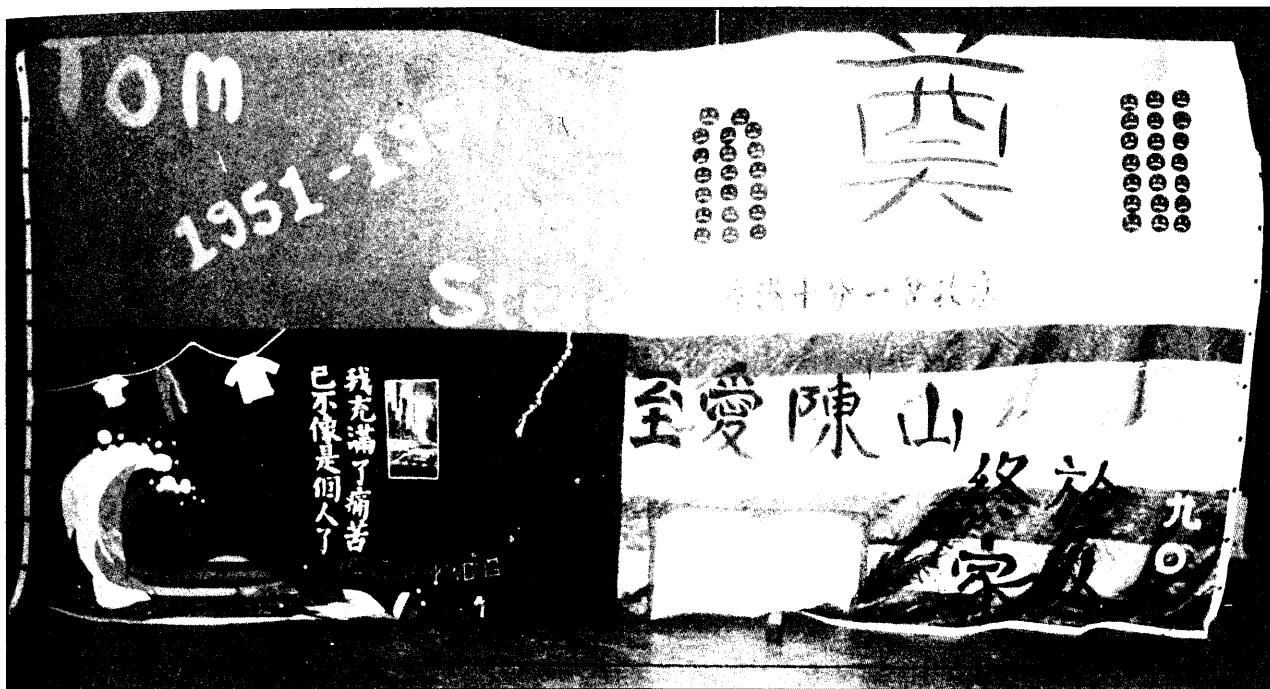
tional people; talented, creative, loving and loved. The Quilt is both a memorial to them and a poignant illustration of the tragedy of so many valuable lives lost to this disease.

In 1992, through the generosity of an anonymous sponsor and the Trojan work of the Arts Centre, 32 Quilt panels from the USA were displayed in Pacific Place. In a central position, however, were 8 panels made in Hong Kong for Hong Kong people who had died of AIDS. Some were made for groups of people, some for individuals; all were quite distinctively Chinese. The display provided a wonderful opportunity for visitors to question, discuss and generally learn so much more about HIV & AIDS in a creative and non-threatening way.

Our goals are to help people create their own quilt panels which will provide a release in a supportive environment for family and friends who have lost someone to AIDS. They will be able to make a Quilt celebrating the life of their loved one in a positive and creative way.

We also take the Quilt to the community; to schools, social clubs, colleges as an edu-

felt the Quilt could no longer be displayed in its entirety due to its enormous size. "A display this size is always a bittersweet proposition," said Turney. "The fact that the 1996 Quilt display will be 25 times larger than it was in



cational tool, conveying the message not only of the risks of HIV/AIDS but also of the value of human life. We want to raise awareness of HIV & AIDS in the community and, at the same time, encourage support and acceptance of those living with HIV & AIDS.

The Quilt project welcomes new volunteers and ideas. Please contact them on 2866-1887.

Meanwhile in the United States the NAMES PROJECT is to display the entire Quilt.

The display, scheduled for Columbus Day weekend in 1996, will be the fifth showing of the entire Quilt in Washington, D.C. since The NAMES Project's inception in 1987. The Quilt, which commemorates the lives of men, women and children who have died of AIDS, is made up of thousands of individual three-by-six foot cloth memorials. Anthony Turney, executive director of The NAMES Project Foundation, announced plans for the upcoming

display. "We are embarking on a two-year journey to take the entire Quilt to the nation's capital. By covering the ground with 50,000 Quilt panels, we will send a loud and unmistakable message to our nation's leaders." Seven years since its inaugural appearance in Washington D.C., the Quilt has increased 14 times in size, from 1,920 three-by-six foot panels in 1987, to its current size of more than 28,000 memorials.

The NAMES Project estimates that by the time of the display in 1996, the Quilt will include as many as 50,000 panels and cover more than 32 acres.

Turney continued, "Several weeks before critical U.S. elections, when the spotlight is on the President and elected members of Congress, we will display the entire AIDS Memorial Quilt in Washington-to ensure that AIDS and its awful cost is remembered as part and parcel of the American, and international, agenda."

The display will mark the first showing of the entire Quilt since 1992, when many

1987 is a horrific tragedy, because each one of those panels represents a life that shouldn't have been lost." In order to fit the entire Quilt onto the grounds, The NAMES Project will need to cover all the Mall from the Capitol to the Lincoln Memorial.

Currently, The NAMES Project continues to display portions of the Quilt world-wide to help bring an end to AIDS epidemic. The organisation's goals are to provide a creative means for remembrance and healing, to illustrate the enormity of the AIDS epidemic, to increase public awareness of AIDS, to assist with HIV prevention education, and to raise funds for community-based AIDS service organisations. New panels continue to be added to the Quilt on a daily basis.

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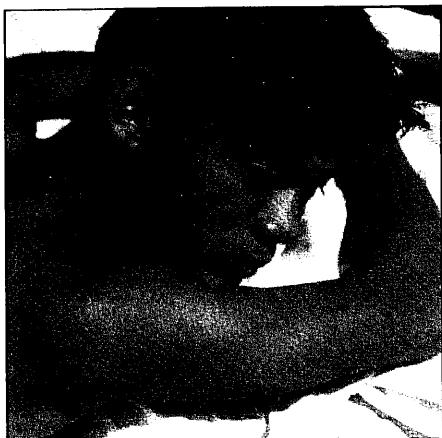
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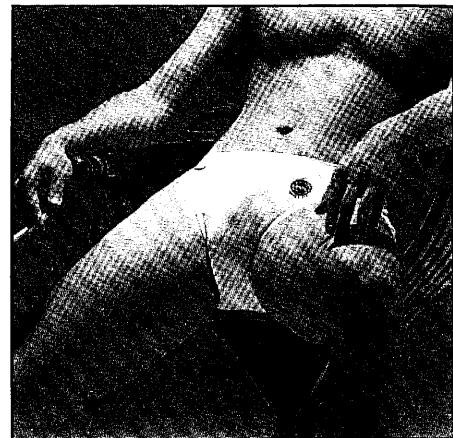
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Colombia

update

By Juan Pablo Ordóñez

An attempt was made on my life on April 6, 1991, in Girardot, Colombia, while I was working as chief of a preliminary investigation unit. Shortly before, I had arrested a number of police officers on charges of extorting a citizen with trumped up charges and the threat of exposing his sexual orientation, as well as a prestigious lawyer who offered me money to change a murder investigation report. A few days later, the National Director of Criminal Investigation (many of whose members were under my investigation for corruption and violations of human rights) decided to open a disciplinary investigation against me for "behaviours that affect the name of the institution." It was rumoured that I might be gay.

These events occurred in the larger context of my decision to re-open inquiries into the murder of about 40 so-called desechables ("disposable," more properly called victims of social cleansing violence) in August and September 1990 in the city of Girardot. The initial inquiry had been closed by my predecessor and a judge who feared such an inquiry would uncover involvement of the National Police in these criminal actives. No formal investigation had been launched on the ground that the bodies of victims were missing or unidentified. There is a chilling, even diabolical ring to the term "disposable," an effective branding by the National Police in Colombia of outcast people such as street children, the homeless, prostitutes, and homosexuals. These groups of people are constant targets of physical and sexual abuse, rape, and extortion.

Reports from several human rights organisations such as the Andean Commission of Jurists and the Centre for Popular Education and Research (CINEP) state that in 1991 and 1992 about 28,000 Colombians died as a result of violence in a country with a population of 37,000,000. Of the 28,000 violent deaths, about 4,000 were

politically-motivated. Despite the media's addiction to drug-related violence, only about 1% of these deaths were drug-related, while 30% were caused by paramilitary groups and 40% were caused by the Colombian armed forces. With the direct participation or acquiescence of the National Police, about 5% to 10% of all politically-motivated violent deaths - approximately one person a day - were caused by death squads engaged in "social cleansing operations." Of all the bodies found, 84% were not identified.

It is not surprising that the homosexual community in Colombia lacks organisation or solidarity when it is constantly confronted with repressive security measures as well as cultural taboos, e.g. machismo, which affect gays and lesbians more ominously than the rest of society. Further, the wide economic and class differences of the society at large have their counterpart among homosexuals themselves and account for attitudes within the homosexual community, which in certain ways even approval of "social cleansing" when it is aimed at persons they view as "effeminate," "bizarre," or worse still, "beneath" them in class status.

Economically privileged homosexuals can usually afford their way out of the country and thus may be able to live openly. The middle and lower-middle class, not able to escape, must hide their sexuality if they wish to succeed in such areas as education and labour. Poor homosexuals - the majority - often are forced to seek a livelihood through begging, theft, prostitution, or other illegal means, thereby becoming targets of death squads. Lacking education and economic resources, they are virtually defenceless. In the absence of identifiable support groups or political organisations, they are also frequently outcasts from their own families who in many cases were initial persecutors, subjecting them to physical and sexual abuse.



The struggle for the homosexual community in Colombia is not only a struggle for respect and dignity, nor is it simply a battle against discrimination in employment and education. Rather, it is a literal struggle for survival itself in the face of gross violations of the most basic human rights.

As a lawyer with some power in the government, I was not able to do much and the little bit that I tried almost cost me my life and the life of a dear friend who was incarcerated, the subject of bogus charges of crimes committed in Medellin at a specific time when in fact he was in Bogota.

In Colombia the defence of the human rights of homosexuals by homosexuals themselves is impossible or at best is done at the imminent peril of their lives. The struggle must be taken up by "outsiders," gay or straight people, who are not themselves potential victims of this hostile society. And while our primary concern may be lesbian and gay people branded desechables, sexual preference is only one of many reasons why people are so designated. Therefore, any meaningful advocacy for them must embrace as well all the defenceless people so stigmatised. Those who oppress and kill "disposables" do not trouble themselves to treat them in



discrete categories.

In some countries the distinction between human rights violations in general and human rights violations against homosexuals may be clear, making it easier to focus and channel advocacy for the gay and lesbian community. But in the matter of Colombia and many other countries, it is absolutely crucial for gay and lesbian rights groups to make coalitions with diverse, broad-based human rights organisations to accomplish the hoped-for goal. If those more diverse groups are genuinely committed to the essential principles of human dignity and rights, they should welcome a call for solidarity from their gay and lesbian comrades.

In an admirable illustration of such co-operative effort, I have been working the last two years with the solid support of the Washington office of the Colombia Human Rights Committee. Last year for the first time in this organisation's history a human rights delegation to Colombia included in its agenda the issue of human rights abuses against homosexuals. Collaboration continues and IGLHRC has worked closely with the Colombia Human Rights Committee on a variety of tasks for about a year. At present, we are joining our efforts in special projects, especially the urgent task of addressing the complex problem of victims of social cleansing in Colombia, with particular emphasis on gay and lesbian targets.

The formidable challenge for all human rights advocates must be met not only with accurate information and competence in their specific areas of concern, but perhaps even more important, a genuine and generous solidarity on behalf of all victims reaching beyond the particular interests of individual organisations. This is the one frail hope of victims whose lives are at stake.



Miserable Lives

The millions of gays in China live miserable lives, according to a groundbreaking study by the Taiwanese magazine *China Times*. The magazine's reporters spent two months surveying the gay scene in the cities of Shenzhen, Guangzhou, Beijing, Tianjin, Shenyang, Harbin, Dalian, Qingdao, Shanghai, Nanjing, Chongqing, Chengdu, Wuhan, Xian and Urumqi.

Their report said that gay men can meet only in public toilets, parks and baths due to the cramped housing situation and police arrests. The report went onto say that gays are treated with drugs, acupuncture and electro-shock to turn them straight. At one hospital, the Nanjing Psychiatry Research Institute, 1,832 gays were treated between 1981 and 1991. Only 11 'became heterosexual' according to staff.

Nearly every gay man interviewed said he could survive only by marrying a woman, with the option of maybe divorcing later and then not remarrying. Most gay men are completely unwilling to be tested for AIDS for fear of being caught in a government "trap."

They reported that most gays do not use condoms because, as one man in Shenzhen said: "If I love someone, I am ready to die for him. Who cares about AIDS?"

"The most difficult part of our work was to gain their confidence," the reporters wrote. "Every gay man feared exposure because they have known others who lost jobs or were jailed on charges of hooliganism." Out of all the people interviewed only three gay men agreed to be photographed for the magazine. One was Gao Yanhai, the China Health Research Institute employee who formed the Men's World gay-support group and launched China's first AIDS hotline in Beijing in 1992. Yanhai was fired in 1993 and the group and hotline were shut down, *China Times* discovered.

Meanwhile, Chinese officials told a domestic newspaper that there are 5,000 to 10,000 cases of HIV infection in the country even though only 1,159 cases have been reported. Eighty percent of the cases are in Yunnan province (Yunnan borders Vietnam, Laos and Burma) among people who shared needles, Ministry of Health spokesman Sun Xinhua told the *Ming Pao Daily News*.

GAY CHINESE

Readers in Hong Kong, but not in China, will next month be able to buy the first book reporting on the secret world of Chinese homosexual men, reports Reuters, most of whom marry women and hide their sexual preferences.

Fang Gang, 27, an editor with a newspaper in the northern port city of Tianjin, said he wrote the book because he wanted to examine a topic that was still taboo in China and to help an ignorant public understand better their neighbours who might be closet homosexuals.

"Scholars and experts I spoke to estimate that between one and five percent of Chinese are homosexual," Fang said. "If we take the medium figure, that means 30 million, equal to the population of several European countries. Yet, we know nothing about them," Fang said in an interview.

But how to find out about people who hide their sexuality? Fang started at the psychology clinic of a sympathetic Tianjin doctor who has homosexuals as patients, many of them asking for help to cure what they consider an illness and an abnormality or to overcome their inability to make love to their wives. "I discovered that the homosexuals, once they trusted me and felt I was not against them, were delighted to talk. They had much to say but no one to say it to," he said. "Of course, I had to promise not to reveal their names or work units."

These first introductions led to others, enabling Fang to meet dozens of homosexuals as well as doctors and experts. "Most felt their homosexuality was abnormal and wrong and wanted to change it but could not. They cannot tell families, colleagues or even wives for fear of the consequences," he said. Because of intense social and family pressure, most are married and have a child, even though that

means deceiving their wives as to their sexuality. "One told me he has sex with his wife once every two or three months, which he initiates. For him it is not a happy experience. His wife is satisfied with this. She thinks a more sexually active husband might have affairs on the side," Fang said.

Chinese are not subjected to the sexual bombardment from advertising and the media that in the West puts pressure on many to believe they must have more frequent and more elaborate sex. Fang said Chinese homosexuals keep their sexuality a secret from their wives for fear the women will demand divorces, thus possibly unveiling the husbands' sexual differences, and therefore must satisfy their needs with friends in private. No public facilities such as restaurants or bars exist in China where homosexuals can meet since these would attract too much attention, he said. They can only find partners in such places as public toilets in relatively deserted places.

Fang recalls meeting a 60-year-old teacher who had not found a partner throughout his life. "He has become a grandfather now. It has all been very painful for him. He wants to change himself but it is probably too late."

Chinese rarely discuss homosexuality. It is not taught about at school or discussed at home. Most people regard it as abnormal, shameful and an illness to be cured. Social and family pressure makes it unacceptable for two men to live together openly as homosexuals, although it is not illegal.

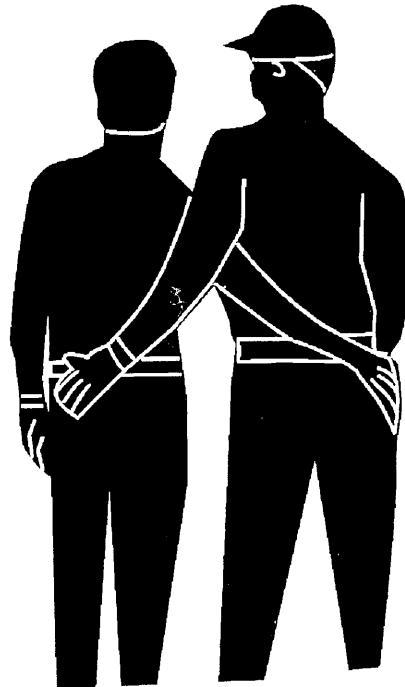
In ancient China, homosexuality was less of a taboo. The famous "Jin Ping Mei" novel named for three concubines and written in the Ming Dynasty (1368-1644) describes male homosexuals among the rich and ruling elite who chose young boys as their slaves and companions.



Book

Fang said most Chinese nowadays were indifferent and ignorant about the subject, which was why he decided to write his book, of which a Hong Kong publisher plans to print 2,000 copies next month. Such books may not be legally sold in China. But whether his compatriots will be any the wiser from his book is an open question. He is searching for a publisher within China. "Most of those I have written to have not replied," he said. "Perhaps they feel the subject is too sensitive or fear being criticised for publishing pornographic material." He said his was the first book of reportage on the issue in China. A more scholarly work on homosexuality was published in 1992, also in Hong Kong, and 5,000 copies were printed in China but few were sold.

land



land

They were walking along the waterfront, hand-in-hand. Both of them absorbed in their own thoughts. From time to time one of them would press the others hand more firmly, as if to pass on a sense of reassurance, that all is well with the world.

They were thinking the same thing: very soon the world will have to know. By 'the world' they meant their own 'little worlds,' parents and brothers and friends and sisters, not the big outside world.

They were thinking along the same lines, but in different thought patterns. One of them was Chinese, the other Indian, not race mattered, most times they could just read what the other was thinking.

Their stroll had twice been interrupted by acquaintances as they walked by. Thankfully they had spotted them coming both times and had managed to quickly withdraw their hands, reaching out again once the person, having greeted them, had passed.

This was only their sixth meeting, but already they felt as if they had known each other for many life-times. At the very least, if re-incarnation was not a consideration, they seemed made for each other in this life.

However, it was not easy to live a lie and

just pretend to be friends, when in fact they meant a lot more to each other than mere friends. This was the reason they felt trapped, for they could not easily show their affection for each other openly, as lovers usually do.

Though they were living in Hong Kong, one of the most modern cities of Asia, in the Mid-1990's, the society around them was still quite primitive in regards to issues that mankind has faced since time immemorial. They were all too well aware of society's prejudice towards some relationships, the non-acceptance of certain types of love. For mostly humans tend to take things at face-value and refuse to indulge in the tedious task of looking deeper and trying to understand. Indeed who has the time?

They had earlier discussed the possibility of going away to some other place together. A land that could accept them, recognise their relationship. Yes, there were a few places in this world which were sensible, thank-god. But again, there were so many considerations, finance being the primary one, for here people were intelligent, worldly, modern and fearless. They would not hesitate to rebel against the world, if the world was against what they believed.

By K. Victor

These were material from which heroes are made, the great liberators of our time, the Gandhi's and the Mandela's. Yet, as all ambitious people require time to achieve what they truly want, the same was the case with them. They had to be patient, no matter how clever, how dashing they were, for things to fall into place. One day.....in the future, but for now they were happy with what was Right now.

Most of the mentioned problems they faced were not due to the fact that they were an inter-racial couple, or that they were criminals. Nor was it that their parents, brothers and friends did not wish them well. No, that was hardly the case. The case was that both of them were ... well, boys!

"Lei Lam Kan Mathyeh (what are you thinking)?" Asked Richard, breaking the long silence.

"Mo-Yeh(nothing)" replied Andrew.

Richard was still learning Chinese, and

spoke the language whenever he could, his vocabulary was growing day by day with Andrew's assistance, who being a local, was fluent in Cantonese.

Richard had come to Hong Kong more than three years earlier to work for a trading company dealing in all kinds of merchandise. He had started making pen-friends by steadily writing to people who advertised in magazines or newspapers. This was how Andrew had come in his life. After writing to each other for nearly a year, and after three failed "Dates" due to typhoons or unexpected events, they had finally managed to meet. At first it was no more than being friends, since they had never mentioned their sexual orientation. For that matter they were not even themselves aware that they might have any attraction for another male. All their lives before meeting together, they had led heterosexual lives and had not given much thought to homosexuals.

It had come as a surprise to both of them when they had discovered the mutual attraction between them. They did not think of themselves as homosexuals, in that they had never been attracted to other males. They had always appreciated a good-looking female. Sex, for them was a way to enhance the love they already had for each other and had nothing to do

with lust or instant gratification. After such long letters and knowing each other so deeply and so personally, it was perhaps inevitable that these two wonderful beings should fall love with each other. They did after all share the same qualities of kindness, compassion, humour, intelligence, understanding and love of people

"Sooner or later, truth will out. No matter how much or how long we pretend, we cannot go on like this forever" said Richard, for the first time voicing his thoughts. "I think we both are strong enough to take whatever comes in our stride. Once the dust settles, we'll be okay," he went on,

and to bring on a more cheerful mood began humming an Indian melody which Andrew knew the meaning of. It meant that if you are with me I can do the impossible, like teaching the essential nature of life even to the dead.

Andrew looked at him sideways and smiled. "All-right then, let's hurry back" said Andrew looking at his watch, since he wanted to be punctual for his part-time summer job. He was working at a retail shop,

having finished form 7 and had just been admitted to University.

They made an about turn and started walking back. "Where will you go?" asked Andrew. Since it was a Sunday he was worried how Richard would pass the time. "Oh! I'll go and take a look at a few houses", replied Richard, who wanted to move from his current premises because he was tired of the noise his landlords children made. "I'll meet you at eight, then we'll have dinner. I've already got the tickets to True-Lies for the 9.30 show", he continued.

They walked to the nearest MTR station and having checked the passing faces hurriedly and seeing no one even vaguely familiar, quickly kissed good-bye.

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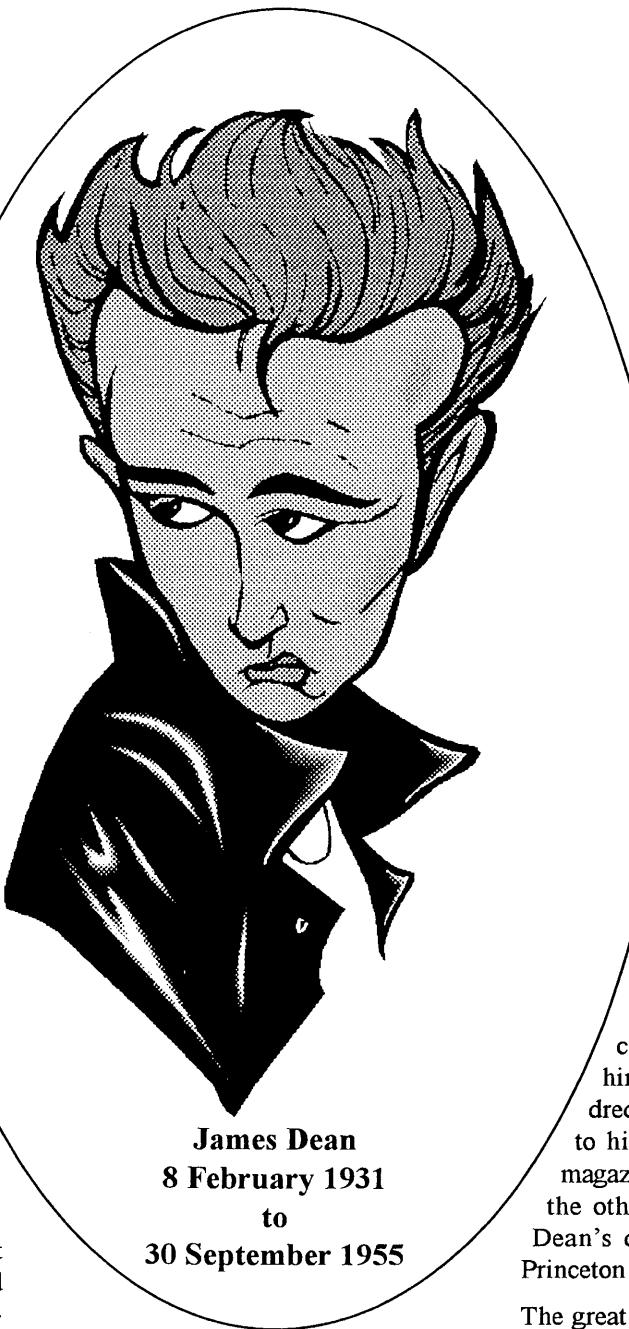
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The Legendary James Dean

Few film actors, in life or death, have been worshipped the way James Dean was after he died at the age of 24. He had major roles in only three films: *East of Eden*, *Rebel Without A Cause* and *Giant*. Humphrey Bogart said of him, 'Dean died at just the right time. He left behind a legend. If he had lived, he'd never have been able to live up to his publicity.' Andy Warhol called him 'the damaged but beautiful soul of our time.' And an entire generation of teenagers saw themselves in Dean as they had seen themselves in no other star. One publicist summed it up when he said, 'I thought Dean was a legend, but I was wrong.....He's a religion.'

Dean's happy, healthy childhood in Fairmont, Indiana, and in Los Angeles, was marred when his mother died of cancer. He was 9 years old, and his father sent him back to Indiana, where he was raised on a farm by a kindly aunt and uncle. Despite his blond, boyish good looks, the sex-symbol-to-be was small, near-sighted, and spoke haltingly. Later, when he embarked on an acting career, he bounced back and forth between New York and Hollywood. Dean's personality was so intense that he made an indelible, and sometimes unfavorable, impression on almost everyone he met. He see-sawed wildly from clowning and joking to morbid, sullen depressions. Jimmy threw his energy into



one activity after another. He studied dance, played the bongos, learned to sculpt, wrote poetry, dabbled in art, read constantly, and won trophies racing sports cars. When he turned this energy on his greatest passion, acting, the results were remarkable.

But it was Dean's death that was truly exceptional. On 30 September 1955, he was

driving his \$7000, silver, aluminium-bodied Porsche 550 Spyder to a race in Salinas, California. At 5:45 p.m., he died in a collision with a car driven by Donald Turnupseed. The end of Dean's life was only the beginning of a rabid death cult. It was bigger than Valentino's and bigger than Marilyn Monroe's. Teenagers paid 50¢ to sit behind the wheel of the crushed Spyder. They bought chewing-gum wrappers supposedly peeled from gum chewed by Dean. In the three years following his death, the studio received more mail addressed to him than to any living star - hundreds of thousands of fans writing to him as if he were still alive. A magazine offering Dean's words 'from the other side' sold 500,000 copies. Dean's death mask was displayed in Princeton along with Beethoven's.

The great debate over Jimmy Dean's sex life is whether he was gay, straight or bisexual. Actually, though he dabbled with both women and men, he was somewhat ambivalent sexually. One friend went so far as to say that he didn't think Dean enjoyed sex - that he only wanted to be mothered. Another said that he was basically asexual in his needs and drives - acting and car racing came first. The crushing loss of his mother seems to have infused him with a kind of little-boy quality that

both women and men found very attractive. His favorite seduction technique, which he claimed never failed him, was to curl up with his head in a woman's lap and let her cuddle him. 'All women want to mother you. Give them a chance to and before you know it you're home free.' He discovered by the time he was 21 that he scored most successfully with older women. Sometimes he would date a girl for sex alone, and just as often he would date a girl repeatedly without ever making advances. As with every other aspect of his life, he was capable of yo-yo emotions and behavior. When he was courting a girl, he would take her on a hair-raising motorcycle ride as a kind of initiation rite. He often went on such rides with his very close friend Eartha Kitt, who called him 'James'. As with Kitt, he enjoyed an intimate, but platonic, relationship with singer Judy Collins. Naturally, as the god of a death cult that fed on hysterical teenage worship, he inspired some weird rumors about his sex practices. The rumor that he was a masochist who enjoyed being burned with cigarettes, and was dubbed the 'Human Ashtray', is completely false. Also, the fabled pornographic photos of a young man – allegedly Jimmy – sitting nude in a tree with a huge erection – show no evidence of really being Dean. The rumors of his bisexuality, although greatly exaggerated, do have a basis. He probably did a bit of hustling in his early Hollywood days, when practically starving, calling his gay dates 'free meal tickets.' For a time, he was 'kept' by Rogers Brackett, a Hollywood ex-producer – but this was probably the only real affair he had with a man. Mostly what he did with men he did dispassionately – for the experience, for the money, or for the connections, until he found out the latter didn't work. He told a friend, 'I've had my cock sucked by five of the big names in Hollywood's, and I think it's pretty funny because I wanted more than anything to get some little part, something to do, and they'd invite me for fancy dinners...' When asked if he was gay, he replied, 'Well, I'm certainly not going through life with one hand tied behind my back.'

His first major love affair was with Elizabeth 'Dizzy' Sheridan, with whom he lived happily for a while in New York. Their relationship was a close and private one, and Dizzy remembers Jimmy as 'gentle.' Eventually they drifted apart, and he began what was to be a long-term love affair with the thin, highly-strung young actress, Barbara Glenn, whom he affectionately

called 'my neurotic little shit.' After he moved to California, Barbara finally told him she was marrying someone else. He took the news badly.

The great love of Dean's life was petite, demure Italian actress Pier Angeli. The main impediment to their union was Pier's mother, who disapproved because of Jimmy's delinquent image, and because he wasn't a Catholic. To please Pier, Jimmy got regular haircuts, wore suits occasionally, and even considered becoming a Catholic. Pier and Jimmy discussed marriage, and quarreled about it. When an interviewer asked him whether 'wedding bells would be heard,' he replied, 'You mean with Miss Pizza? Look, I'm just too neurotic.' Dean finally did ask her to marry him in New York, where he was going for a television show. Pier said it would break her mother's heart if they eloped. So she stayed behind and, while Dean was away, she announced her engagement to singer Vic Damone. It broke Jimmy's heart. Dean told a friend that he had beaten Pier up a few nights before her wedding, and there is a persistent story that he sat outside the church on his motorcycle during the ceremony, revving it up. Some time later, Pier visited Jimmy, to tell him she was going to have a baby. He cried after she left, and two days later he was dead. Pier Angeli's marriage to Damone was a flop, as was her second marriage, and her life ended after a drug overdose. She never got over Jimmy's magic, likening the two of them to Romeo and Juliet, and saying he was the only man she had ever loved. She said in an interview, 'I never loved either of my husbands the way I loved Jimmy,' admitting that when she lay in bed next to them she wished they were Dean.

Dean's last important romance was with the 19-year-old Ursula Andress, who had just been imported to America from Switzerland and was being billed as the 'female Marlon Brando.' At first she said, 'He nice but only boy.' As their relationship developed, Dean discovered that she was one of the few girls who wouldn't put up with his shenanigans. Dean even studied German 'so Ursula and I can fight better.' When she finally got fed up with his moods and left him, he was shocked.

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I Hate Gay Men

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I hate gay men. I feel more and more hopeless about our community. Turn any corner in the ghetto and you can grab sex, but you have to search high and low to find real love. I hate how narcissistic we gays are, how easily distracted from the hard tasks, how absurdly trivial in the face of death. I hate, above all, how we expend so much energy on attracting desire and so little on taking care of anyone but our selves. I don't believe that lesbians, faced with the tragedy of AIDS, would have failed as we have failed. That thought alone keeps me hopeful.

The AIDS crisis has been a part of us for more than a decade, the half-life of our community, and is so all-powerful that if any of us survive, we will spend the rest of our lives mourning and struggling to understand what all the losses have meant. Half of us—half of our lovers and friends and sex buddies and fantasy objects—are going to be dead by the year 2000. **I hate the way** that single fact has not yet transformed us into a real army of lovers. We just keep on sleep-walking through this holocaust, one year organising and making trouble, the next selling out and making careers, the next turning our backs on it all, dancing and partying. **I hate the way** we have no sense of the future, so hell-bent on pleasing our selves. **I hate the way** we pay so much attention to our bodies, grooming and dressing and tattooing and sculpting and finally displaying them, like great works of art, on the dance floor at the Roxy on Saturday night, or wherever, when everyone is pinwheeling on Ecstasy. I know how beautiful we all are, but that peak moment is so fleeting, and it's not much to build a culture around. Still, we're determined to build that beautiful, empty culture.

I hate the way we have unsafe sex with each other in the night, but when morning comes, we say nothing. More and more, the rule seems to be, if you don't come inside anyone and if no one comes inside of you, that's safe. We're hopping on each others' uncondomed dicks because it feels so good, and because we're so ea-

ger to forget everyone who got sick that way, everyone who can't walk up the stairs anymore because they have blue lesions growing in their lungs, have lost their sight and their hearing and their sense of balance and their memories—not to mention their sex drives—to one incurable infection after another. If we actually believe having sex without a condom is safe sex, so long as there is no cum involved, then we should have the courage of our convictions and make this belief public. But we're much too cowardly and ashamed of what we do in bed.

We can have all the anonymous sex we want, and proclaim it all a great sexual

"I hate the way everyone flirts with your lover if you have one, and you find out who your friends are by learning who doesn't make a pass at him".

liberation, but we can't talk about it in public, even to each other. We don't want our mothers to know what sex pigs we are. We don't even want our dyke friends to know how we treat each other like pieces of meat, and love it. We lie all the time about this to our lovers, too. We're so ashamed of ourselves that we can't even defend the places where we go to make the great sexual revolution happen. **What heroes we are! What warriors!**

I hate the way sex is always more important than love, the way we have no respect for each other's relationships, the way every man is a possible hit. **I hate the way** everyone flirts with your lover if you have one, and you find out who your friends are by learning who doesn't make a pass at him. I'm sick and tired of the terms of endearment among us ghetto dwellers,

how we sleep with someone for a few weeks or months, then move on to someone else, without ever looking back.

I hate the way we are not, as people, very much there for each other. All of this makes me feel hopeless. I fear that we will never come to know and love each other, or take care of each other, or fight for each other's lives, or help each other to die, or create relationships that teach us anything worth passing on to the next generation. We aren't monsters, but our humanity is in grave disorder. All we really seem to care about is our fantasies. As half of us work out and jerk off in our gyms and our clubs, crowd our backrooms and our sex clubs, the other half are getting sick, losing the will to live, and becoming the absolute antithesis of our sexual fantasies. How unprepared we all are for falling in love with our own, with our imperfections and infections.

I hate the way we have sold each other out as AIDS activists, with all the well-educated and well-connected white fags making names for themselves, serving on boards, attending meetings, writing articles, giving interviews, becoming known, while women and Intravenous drug users and children and people of colour go untreated and unrecognised. Anyone who spent the last five years in AIDS activism knows that if lesbians hadn't been there, we would never have paid any attention to anyone but rich white fags. And what have we got? This year we got the news that we can't reasonably expect an effective treatment for AIDS for the next 25 years. **Are you ready to lose all the men you have ever desired or had sex with or fallen in love with or loved more than you love yourself? Are you ready to help them die? Or are you ready to fight for their lives? For the next 25 years?**

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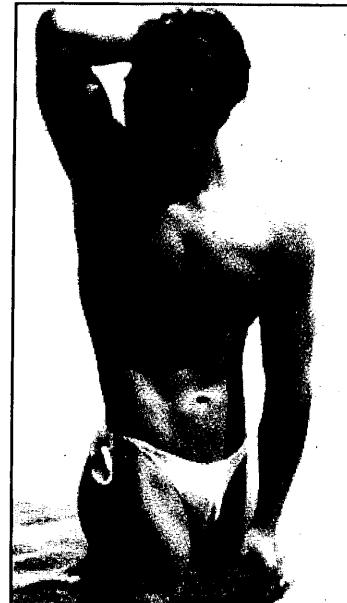
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Asking My Lady

By Camille Ho

O, Gentle Woman,

Lend me your shoulders

For my weary head,

Laden with sobs and shattered dreams.

With broken hopes,

Dust scattered to the winds,

Visions blinded, Tossed and dashed,

I softly ask for you.

O, Kind Lady,

Shelter my tears from the

storm-swift skies,

Cradle me closely from this unending night.

Under rain-slashèd torrents

Before I go once more

seeking and losing ephemeral dreams,

Grant me peace away from these howling winds.

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Friday 6 - 9:00 pm



DATE LINE CAFE

3/F, Cham Ham Centre, 11-15 Chat Ham Rd South,
Tsim Sha Tsui, Kowloon.
Tel: 2316-2962
Every Day: 5:30 pm - 2:00 am

PETTICOAT LANE

2, Tun Wo Lane,
Central, Hong Kong.
Tel: 2973-0642
Mon.-Sat.: 12:00 pm - 2:30 am

● PROPAGANDA

1/F, 30-32 Wyndham St, Central, Hong Kong.
Tel: 2868-1316.
Mon.-Sat: 9:00 pm - 3:30 am
Happy Hours 9:00 pm - 10:30 pm

WALLY MATT LOUNGE

9 Cornwall Avenue,
Tsim Sha Tsui, Kowloon.
Tel: 2367-6874

YY (YIN-YANG)

30 Ice House St, Central, Hong Kong.
Tel: 2868-4066.
Every day: 9:30 pm - 4:00 am



GUEST HOUSE

BABYLON VILLA

29, Lower Cheung Sha,
Lantau Island, Hong Kong.
Tel: 2980-2872



KARAOKE

BABYLON

5/F, Kingpower Commercial Bldg.,
409-413 Jaffe Road, Wanchai, Hong Kong.
Tel: 2573-3978. 8:00 pm - 2:00 am

CK

2/F, 14-16 Johnston Road., Wanchai, Hong Kong.
Tel: 2529-3511. 8:00 pm - 3:00 am

● CE TOP

9/F 37-43 Cochrane Street,
Central, Hong Kong.
Tel: 2544-3581, 5:00 pm - 3:00 am

H20

2/F, Hop Yee Bldg., 474-476 Lockhard Rd.,
Causeway Bay, Hong Kong.
Tel: 2834-6451, 5:00 pm - 3:00 am

MEMBERS CONNECTION

3/F, 5 Lan Fong Road,
Causeway Bay, Hong Kong.
Tel: 2890-7731. 8:00 pm - 3:00 am

Gay Guide

SAUNAS & FITNESS CENTRES

AE

1/F Kwong Ah Bldg.,
114 Thomson Road.
Wanchai, Hong Kong.
Tel: 2591-0500. 2:00 pm - 1:00 am



BA

1/F Flat D, Cheung Hong Mansion,
25-33 Johnston Road, Wanchai, Hong Kong.
Tel: 2527-7073. 2:00 pm - 2:00 am

● BOBSON FITNESS CLUB

35-37 Hankow Rd, 3/F Flat D,
Mag Building, Tsim Sha Tsui, Kowloon.
Tel: 2376-2208. 3:30 pm - 1:00 am

CENTRAL ESCALATOR

2/F, Cheung Hing Comm. Bldg.,
No. 37-43 Cochrane Street,
Central, Hong Kong.
Tel: 2581-9951. 1:00 pm - 1:00 pm

GAME BOY'S

2/F, 324 Lockhart Road,
Wanchai, Hong Kong.
Tel: 2574-3215. 12:00 am - 2:00 am

JJ PARK

3/F, Flat A, Fairview Mansion,
51 Paterson Street.,
Causeway Bay, Hong Kong.
Tel: 2882-2399. 3:00 pm - 12:00 pm

KK

16/F, Block A,
Fuk Lok Bldg.
19-21 Jordan Road, Kowloon.
Tel: 2388-6138. 2:00 pm - 2:00 am

ROME CLUB

2/F Chiap Lee Bldg.,
27 Ashley Road,
Tsim Sha Tsui, Kowloon.
Tel: 2376-0602. 3:00 pm - 12:00 am

YUK TAK CHEE

G/F 123 Prince Edward Road.,
Kowloon.
Tel: 2393-9505 12:00 pm - 12:00 am

SHOPPING

GEAR

Ground Floor,
4 Anton Street,
Wanchai, Hong Kong.
Tel: 2527-1557



SPLASH MENS CONNECTION

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245-251, Lockhard Road,
WanChai, Hong Kong
Tel: 2588-1296

COUNSELLING

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COUNSELLING CENTRE

HKU, Bonham Road,
Western District, Hong Kong.
Tel: 2859-2308

ST. JOHNS COUNSELLING SERVICE

St. Johns Cathedral, Garden Road,
Central, Hong Kong.
Tel: 2525-7207; 2525-7208

24 HOUR HOTLINE

English 173-969611
Chinese 173-969612
(calls charged at \$1 for 6 seconds)



AIDS INFORMATION & HELPLINES

AIDS CONCERN

Helpline: 2898-4422.
General Enquiries: 2898-4411

AIDS HOTLINE (DEPARTMENT OF HEALTH)

Tel: 2780-2211

AIDS FOUNDATION

General Enquires Tel: 560-8528
Helpline: 2513-0513
Infoline: 170 222 170



SOCIAL GROUPS

THE 10% CLUB

P.O.Box 72207 Central Post Office Kowloon.
Tel: 2314-8726

HORIZONS

G.P.O.Box 6837 Hong Kong.
Tel: 2359-3195



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South Bay Beach

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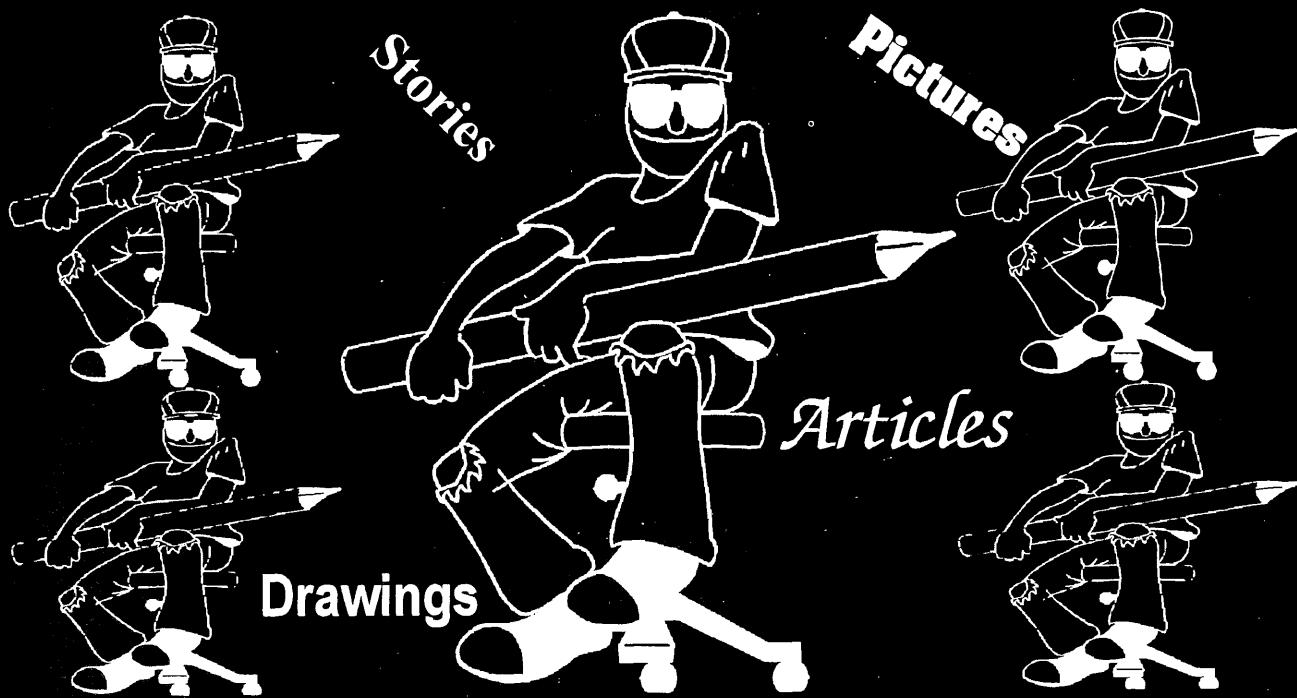
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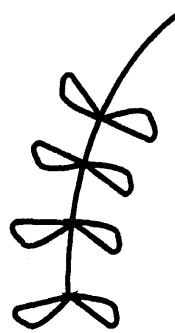
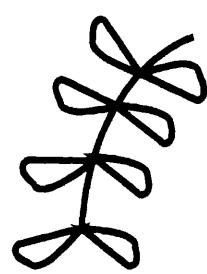
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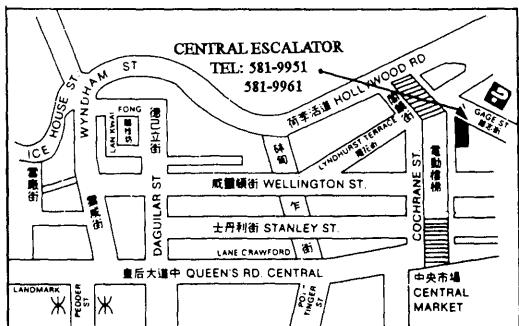
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CE TOP

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TEL.

地址
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SUPER KARAOKE STAR

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DATE (SAT)

時間 : 10:00pm
TIME

費用 : \$80.00 (includes 2 drinks)
PRICE

地點 : CE TOP Tel: 2544-3581
PLACE 9/F., 37-43 Cochrane St.,
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